

The American Frontier has been a place both of promise and loss; a loss of life and land for the Native population, but a promise to those who have come to colonize these lands. What could be called the European frontier is a possible or recent region of EU expansion into former territories controlled by the Soviet Union.

Today, the American frontier is both "closed" and ubiquitous. Celebrations of frontier life can be seen throughout the United States, manifested in the continued affirmation of the so-called pioneer spirit, of rugged individualism and self-reliance as demonstrated by the Tea Party movement and its political representatives. Consequences of frontier ideology can also be seen in the persistent challenges for Native cultures and economies.

In rural, frontier America, however, both Native and non-Native communities ideologically and culturally have become part of the national mythology of Cowboys and Indians: The frontier has always been defined as a "meeting place," however euphemistically phrased by Frederick Jackson Turner. In the aftermath of the recent economic downturn, but already following an intensive economic globalization, rural, frontier America has felt the consequences of the economic downturn and a change in industrial and labor structures. What has this meant for the cultural legacy of the pioneer spirit and the "winning" of the West?

On the other side of the Atlantic, the European Union has developed a mythology of community and progress, of peace and prosperity after World War II, a movement that has been rejuvenated by the end of the Cold War. This "winning" of the East had been interpreted also as an ideological victory for democracy and post-nationalism. However, following initial euphoria, the fall of the Soviet Union has enabled economic globalization to an unprecedented degree. Rural communities in Europe have been hit hard by the ensuing deindustrialization. Furthermore, in some former Communist states, the ideological push towards neo-liberal policies stands in stark contrast to established welfare states and state-mandated solidarity in the former Western Europe. These processes are also questioning national mythologies and borders, for instance in the border regions of Germany and Poland, but also with respect of resurging nationalism in Hungary, Finland, Austria, Belgium and Italy.

Thus in a critical comparison, the Tenth Transatlantic Students Symposium will investigate in how far the impact of both the intensified globalization and the economic crisis has

affected rural communities in the United States and the European Union, and how this has translated into a reexamination of national mythologies based on the respective frontiers, in the American case towards the West, in the European case towards the East.

Organized by:

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Place:
Senatssaal (Hauptgebäude, 2027/28, UL 6)

Time:
Friday, 27 April 2012, 9:00 am



TENTH TRANSATLANTIC STUDENTS SYMPOSIUM

Part II

April 27, 2012

Senatssaal, Hauptgebäude, RM 2027/28
Unter den Linden 6
10099 Berlin



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FRIDAY, 27 APRIL 2012

9:15 Conference Opening and Welcome Address
PD Dr. Reinhard Isensee

Oregon Recap:
Philip-Alexander Kurz, Jan Pfeiffer

9:35 – 11:10 Panel I: NATIONAL IDENTITIES / IDENTIFYING NATION(S)

MODERATION:
MIRZA BEŠIROVIĆ

BIERMANN, Anika: *Who is Silesia(n)? A Question of Borders, Nation, and Hybridity*
BUSCHMANN, Sabrina: *Serbia Between East and West*
ESSIG, Juliane: *Nostalgia, Folklore, and Double Identities -- German and Polish Silesians in the European Union*
PENNER, Elina: *Atomic Identity as Modern Frontier America: The Creation of Richland, WA by the US Military*

Coffee Break **11:10 – 11:25**

11:25 – 12:25 Panel II: REWRITING THE NARRATIVE: FEMINIST, POSTCOLONIAL AND QUEER REREADINGS OF NATIONAL MYTHOLOGIES

MODERATION:
JIANN-CHYNG TU

ANHOLD, Katrin: *National Mythologies -- Investigating a Post-Colonial Perspective*
KALÄHNE, Judith: *Images of Women in the American West*
REICHERT, Sandra: *Ideal Womanhood in Former East and West German Rural Areas: A Comparison of Mythologies and Their Impact on "Real" and Perceived Realities*

Lunch Break **12:25 – 13:55**

13:55 – 14:55 Panel II (Cont.)
BECKLER, Veronika: *Questioning Queer Metronormativity: On the Way to Queer Rural Visibility*
MOSER, Natalie: *Queer Cowboys and Brokeback Mountain*
GERLACH, Nathalie: *Cowgirls -- Women of the American West*

Coffee Break **14:55 – 15:10**

15:10 – 16:55 Panel III: RURAL IN THE 21ST CENTURY: CHALLENGES, DEVELOPMENT AND ISSUES

MODERATION:
NADINE BIRNER

BÖRNER, Laura: *Rural Issues in Oregon -- How an American Western Rural Community deals with Aging*
ECKERMAN, Laurin: *German Foreign Aid to the Western Balkans and Rural Development*

DIETZ, Caroline: *Striking Gold – Romania's Gold Mine, Canadian Cyanide and the Case of Rosia Montana*
LACHMANN, Anna: *Corruption is the System in Romania*
LAMY, Hugo: *International Corporations in Rural Communities*

Coffee Break **16:55 – 17:10**

17:10 – 18:55 Panel IV: THINGS, SPACES AND PLACES
MODERATION:
CHRISTINA RECHENBERGER

LEWY, Elinor: *Fashionably racist: Urban Outfitters and the Commodified Appropriation of Native American Culture*
LÜNSE, Christina: *Transculturation: Polish Immigrants and Their Influence on Rural US-American Communities in the late 19th-Century*
PILZ, Clarissa: *Permaculture as a New Frontier in Rural and Urban Living Spaces -- A Case Study*
WENDLER, Gregor: *New Contact Zones Along the Polish-German Border*
HEIL, Sandra: *Raising Awareness: Human Trafficking among Roma and Sinti Communities*